

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

FEBRUARY, 1826.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.

At a late meeting of the association of male sunday school teachers, it was agreed to have an annual address, and other appropriate exercises, at a meeting of the teachers to be called for that purpose.—The exercises at the first meeting held in pursuance of this resolution, were conducted by the Rev. Messrs. EASTBURN, SKINNER, BEDELL, and CLEMSON. At the request of the committee of arrangements, we have been furnished, for publication, with a copy of the following

REMARKS by the Rev. THOMAS H. SKINNER, at a meeting of S. S. Teachers in Philadelphia held in the Second Presbyterian Church, Jan. 3, 1826.

The Sunday school system recently originated by a benevolent Englishman, hath already extended itself into every land, and almost every district wherein a protestant church may be found. The remote cause of its rapid advance, under divine agency and blessing, is doubtless its perfect congeniality to the spirit of the Gospel, and to the increasingly benevolent spirit of this age. Like every other good thing on earth, it hath had its discouragements to resist; its adversaries to overcome; but it hath prevailed, and is at this moment exerting a direct influence on more than one million of souls, and an indirect influence to an extent scarcely less than that of Christianity itself.

VOL. III.—E

They who have been most engaged with the affairs of this system, have been constantly gratified with the growing zeal and devotedness of its friends; but there is one circumstance, which more than any thing else, ensures its perpetuity, its enlargement, and its unmeasurable usefulness: I allude to the fact, that the labourers in this field of benevolence, though patient and indefatigable to a pattern, do in concert and set season, confess their dependence on God for success, and cry for his aid, by earnest prayer and supplication. No cause, though of real benevolence, will prosper long which depends only on what unaided man can do for it; while they who in a worthy undertaking, properly confess confidence in God, at the same time exerting their own might, no less than if they trusted in that alone, shall find in due season their utmost hope exceeded.

If I have not misjudged the nature of the present occasion, the same spirit which assembles you monthly for prayer, hath brought you together in this sanctuary to-night. I understand the object of the meeting to be perfectly spiritual; the same that moves the saints when they meet with one accord in one place, at their seasons of holy convocation. Ye declare by this appointment that ye judge yourselves engaged in a holy cause, and that ye confide not in yourselves but in God, for success to all your enterprise and labour: so I understood when ye requested from my lips, as a minister in holy things, a word this

evening for your encouragement as teachers of sunday schools.

Esteeming very highly, faithful and beloved, the cause ye have espoused, I have felt myself in a strait betwixt two opposite inclinations:—On the one hand I could not endure to withhold spiritual benefit from those I consider such true and patient yoke-fellows in the service of Christ; and on the other, I knew that my stated labours would hinder me from rendering due honour to a cause so excellent—so worthy the best efforts of the most gifted advocate.

If I have yielded to your solicitation, it was with no hope of doing your cause justice. The praise of the sunday school hath not yet been fully pronounced by any tongue that hath undertaken the task. For awhile, there was doubt with some christians very jealous for the holy observance of the sabbath, whether instruction in letters were not too secular a business for that hallowed day. But the considerations, that instruction in divine things was no desecration, but rather the greatest duty of the sabbath, and that to this end, instruction in letters was well nigh indispensable; associated with this other consideration, that for the most part the classes of persons taught letters in sunday schools, would but for this teaching, go almost uneducated;—these considerations seem to have chased and abolished that fore-mentioned delicate scruple:—and no christians, as sabbath-day-keepers, now stand foremost of the teachers in sunday schools: none attending more orderly and duly upon the public service of God;—and none, abstaining more conscientiously from all worldly business and recreations; calling the sabbath a Delight, the Holy of the Lord, Honourable;—honouring God by not doing their own ways, nor finding their own pleasure, nor speaking their own words:—none transcending them in the duties either of abstinence or devotion required on the sabbath, while they perhaps take the lead of all others in the equally laudable duties of active and self-denying benevolence:—thus judging, that the sabbath was made for man, and not man for the sab-

bath; and that if it be no crime to lead out an ox or ass to the water on the sabbath, neither is it a crime to loose on that day, if that may be by their means, the cords of ignorance and vice, with which satan holds so many both young and old in his accursed bondage, which they must bear forever if not released on the sabbath:—judging in short by both the example and precept of him who was the lord of the sabbath, that it is lawful to do as well as get good—to render benevolence to man, as well as worship to God on the sabbath days.

And I do conceive the benevolence of the Sunday school system, as the most pure and important kind of benevolence. Of its *purity*, I cannot doubt; for what bribe can either ambition, or avarice, or pleasure hold out, to make our christian brethren and sisters in love with the retired, and patient, and gainless toils of the sunday school room?—And of its *importance*, I know not how to speak my conviction. Know ye, fellow citizens, that the teachers of the sunday school are among the greatest benefactors of the civil community. Ye have your great-hearted philanthropists, who devote their days and their nights to find out some plans of relief, for degraded humanity; and their influence and their wealth to the accomplishment of those plans; and it well befits every christian to honour these men: but they execute not, they devise not, any plan of relief so effectual as that of the sunday school, which our young men and maidens are accomplishing, without much observation and without much expense. Ye have your wise statesmen and legislators, who consult upon the best laws and regulations, for meliorating the condition of the poor; and ye have poor rates, and guardians of the poor, and alms-houses and penitentiaries; but all these expensive contrivances deserve no mention compared to the sunday school contrivance:—and though when ye look at the great jail, ye may well feel thankful that ye have so safe an enclosure for the incendiaries and thieves, who else would endanger your happy dwellings; yet when ye visit a spirited sunday school, ye behold an instrument in operation,

yielding out far more advantage to your civil welfare than that huge structure with all its solitary dungeons.—Those plans of melioration and restraint, suppose evils existing and spreading: the sunday school system is a system of prevention; and if duly fostered, may make prisons and alms-houses, and poor-laws almost unnecessary.—Those inventions allow the causes of wretchedness and crime to become mature and vigorous before they are applied: the sunday school aims directly at the extinction of these causes, and at the implantation of principles, the best and noblest the human nature can receive.—I have seen in the large rooms of the penitentiary, offenders of almost every size and every age, lodging together, and at liberty to compare histories of their exploits, and mature plans of more successful and high-handed villainy after their enlargement: What a contrast this, to the sunday school room, where the principles of christian doctrine—all the influences of virtue and happiness, are so painfully instilled into the tender minds of youth. I speak not reproachfully of the political wisdom, which hath presided over the civil interests of the community: what I have remarked of our civil methods of melioration, is to be deplored, not so much blamed, as the unavoidable imperfection of methods merely human;—the sunday school employs an invention more than human; the invention of Heaven not for the melioration only, but for the redemption, the second creation of the human kind: the invention called by St. Paul the sword of the Spirit—wherewith the very seat of evil is reached and exposed, that room may be made for the Spirit of holiness himself. And, have ye not known, my friends, proofs of the unrivalled efficacy of this system?—Or did our report of the last year bring strange news to your ears, when it announced, that of those who would otherwise have signalized themselves in the ranks of impiety and crime, the sunday school hath been the avenue, not only to worldly respectability and comfort, but to the communion table and the pulpit—to the bar and the hall of legislation. Deserves not an

instrument of reformation like this, some countenance from those who consult for the good morals and comfort of the civil state? Deserves it not the encouragement of every well-wisher to the cause of virtue;—every friend of mankind?

It hath been lamented, beloved brothers and sisters, teachers of the sunday school;—it hath been sometimes lamented that the ministry of reconciliation have not been mindful enough of your noble cause. Whether want of love for souls; or want of reflection upon the spirit and tendency of the sunday school system; or a doubt of the consistency of your labours with the strict spirituality required on the sabbath; or whether an apprehension that the business of instructing in holy things might lead you to some interference with the peculiar province assigned to them;—whether these, or either of these, were among the reasons of their indifference, I think there is little danger of their being indifferent much longer. They have overpowering evidence of the advantage of sunday schools to their own respective churches: and few ministers who wish for flourishing congregations, and crowded communion-tables, will now reject the aid of sunday school instruction. The danger of pulpit invasions and intermeddlings is no longer if ever it hath been feared; while the influence ye exert upon all the interests of the people, through the pupils whom ye teach, is so obviously congenial with the true scope and object of the sacred office. What animation, what enlargement must it impart to a faithful pastor's mind, to see hundreds of children, who else must have grown up in ignorance and vice, gathered every sabbath, first to be instructed in the sunday school, and then placed to be further taught under the sound of his own voice? Out of these hopeful catechumens, he is perhaps to make the best friends of his church, and the most exemplary professors of the religion he inculcates? For myself, I confess freely, that I prefer the sunday school as an auxiliary to the work of the ministry, above any other lay-agency whatsoever: and I could wish that every

well-qualified person in my congregation were, if need be, engaged as a teacher. Indeed, I consider the system as promising more to the church than almost any other institution after the sacred ministry: and I know not whether any thing could be done to arrest the church's progress through the world as effectually, the abolishment of the ministry excepted, as the abolishment of sunday schools. If the population of the globe were evangelized already as much as the population of christendom, I should still think the necessity great for sunday school efforts: our children would still greatly need just such teaching as they can get no where else: and it is a sad error, that none ought now to go the sunday school, but the children of the ignorant and unchristian poor. But, considering that but a small portion of the world yet know any thing of Christ—and how necessary, in order to teach the christian doctrine effectually and permanently, to begin with the rising rather than the grown up generation; and how it is only by thus proceeding, there is the least ground to hope for the universal spread of the Gospel; and further, considering how few and feeble-handed the ministers are, compared to the innumerable multitude to be evangelized,—I know not what were more to be deprecated, except the recall of the ministry, than the suppression of the sunday school.

But there seems little reason, at present, to apprehend its suppression. I have already adverted to the rapid extension of your system; it is still advancing with unabated vigour. Last year the American Sunday School Union, to which ye belong printed 15 millions of pages, making 224 editions of books; and had 29 missionaries in their employ; and embraces at this moment not less than one hundred thousand sabbath scholars, and fifteen thousand teachers; and by an interesting periodical which no teacher should want, hath been pleading the cause of sabbath schools, not without ability and signal success.

I think, fellow labourers in Christ's

service, I have now little need to add considerations of encouragement in your work of faith, and labour of love: Ye surely cannot lack encouragement while such large success rewards your exertions, and so brilliant a prospect remains still outspread before you. It were passing strange and sad, if with the candle of the Lord shining so clearly on your heads, and the proofs of his presence and favour so strong and abundant, ye should remit your labours and betake yourselves to the sleep and self-indulgence of double-minded professors. But it is not for such as ye thus to demean themselves:—if your hearts have not deceived you, ye have discerned the glory of Christ as of the only begotten of the Father full of grace and truth: and for the excellency of that glory ye have counted all things but loss, and are willing to suffer the loss of all things; and ye can boast yourselves of nothing save that cross, which hath mutually crucified you and the world to one another: and it is your main concern with mankind, not to exalt yourselves in any way among them, not to possess yourselves of their gold, or their applause, or of any thing that is their's, but to make Christ known to their hearts as their only hope and saviour, and the only object in the universe that deserves their supreme love. This, my dearly beloved, I take to be the great purpose of your lives, and ye have set yourselves forward to accomplish that purpose, with exemplary decision, and I trust that nothing within the compass of time and mortality, shall be able to make you waver. What is there in that whole compass that should unsettle your minds for a moment? It contains nothing but shadows that pass along and vanish; and they who chase these shadows pass and vanish likewise; and is it for the followers of Christ, the heirs of eternal life, to imitate their example and so share their destiny? No; let the world take their chosen course—let the people of wealth, and fashion, and fame, give a loose to the passions which reign in their hearts; let the dead bury their dead; and let those who stand engaged and sworn to promote the kingdom of God, be stead-

fast, immoveable, and always abounding in the work of the Lord.

SABBATH SCHOOL CONCERT.

The concert of "prayer for the blessing of God on Sabbath Schools," was held in this city at the usual place in Cherry St. on the 2nd Monday in January. Although the evening was unpleasant, several hundred attended and evidenced that the same deep interest is still felt in this meeting, as was manifested at its commencement.

A teacher read extracts of letters, some of which were selected from the correspondence of the Sunday School Union, and made several statements respecting that institution, inviting the prayers of the teachers and friends of Sabbath Schools for its success. He remarked that from

Orange, New Jersey,

We have received the pleasing intelligence that both teachers and scholars appear to be increasingly engaged. The Sabbath School Monthly Concert of Prayer is constantly observed, and is a very interesting meeting. Since the commencement of this concert, the Sabbath school cause has prospered among us. We remember in our prayers, the general parent society; and we trust we are not forgotten in your's. We rejoice in the success of your efforts to promote the Sunday schools throughout our favoured country; for we regard these institutions as one of the means by which God is accomplishing his sure promises respecting the universal enlargement of the kingdom of his Son. The present is an age of the Church, when its great Head is calling on his people to engage actively in his service. Let us all obey his call, and count it our

honour and privilege to be employed in his work.

Wilksbarre, Pa.

It is known to some present that in Wilksbarre and its vicinity the Lord has visited the people with the dews of his grace, and that a revival of religion commenced there last summer. By a letter of Dec. 28th, we learn that "more than one hundred in the town, have passed from death unto life, and are now rejoicing in the hope of the glory of God, besides many in the neighbourhood beyond the mountains. The Sabbath School interest has also been much advanced. Thirty new schools have been formed in the county during the summer, the good effects of which are already apparent, especially in their influence in exciting a better observance of the Sabbath. One school which has been recently formed, deserves particular notice. It is across the mountain in a small neighbourhood, whose inhabitants, till very lately, paid no regard to the Sabbath except as a day of diversion. Only one sermon was ever preached there until about three months ago, at which time one of their number who by some means had caught the same spirit of anxiety which pervaded the minds of the people in the other parts of the township, requested to have preaching in his place. Since then, a number of visits have been paid to them, and, it is believed, not without some good effect. Many tears are seen to flow from the eyes of penitence, though they are tears of sorrow and not of joy. A Sabbath School has been formed at this place which is flourishing, but they need help in donations of books, &c."

The Anxious Scholar.

A boy about 13 years of age in one of the Sabbath Schools before alluded to, whose teacher had removed to this city, wrote her a letter from which we have been permitted to make the following extract. It is dated Dec. 27, 1825.

"My affectionate Friend,

"I received your letter this afternoon and am glad you have shown so great interest for the salvation of my soul. I have often longed to see you since you left this place. O that I could be with you again! I feel as if I could lay open my heart more fully to you now. I have thought a number of times to write to you, and tell you my feelings. While numbers are coming out and telling what great things the Lord has done for them, I am still a hardened wretch, growing in sin and in iniquity. I have fearful apprehensions of death and hell. I am proud and self-righteous, although I know I have infinitely more reason to be humbled, and to condemn myself in dust and ashes before the face of a holy God. I know, and feel, that I can do nothing to merit God's favour in the least: far otherwise—every action of my life I know to be sinful; even when I attempt to pray I often feel as cold as the ice-banks of Greenland. I feel myself to be in a most wretched condition, a guilty sinner; living without an interest in the Redeemer, blessed with all the privileges that can be bestowed upon me, and still unprepared for the solemnities of eternity. When I lie down to rest, I feel so distressed about the salvation of my soul, that I durst hardly compose myself to sleep. I think of the

many that have died younger than I am, in an unsuspected hour, and are now in the regions of despair. I think of the hardness and deceitfulness of my heart, and my want of love to God, when he has done so much for me, yea, when his only Son has suffered and died for me. I think of my privileges, which are so much greater than I deserve, and of the great exertions my dear parents make for my welfare, and I fear lest I may abuse my advantages, and that they may sink me deeper in hell! I feel my heart to be so ungrateful in not loving God, and so hardened in sin, that nothing but the almighty power of God can change my affections, and make me love God and keep his commandments. These thoughts greatly distress my mind and cause me to cry bitterly to the Lord, though not with so much earnestness as I ought. I have no genuine repentance for my sins, nor faith in the Lord Jesus Christ; and my greatest fear seems to arise from the apprehension of punishment. O, my dear teacher, pray for me, that I may have true repentance towards God, that needeth not to be repented of. I do not doubt but you have more concern for me than I have for myself. Alas! the vanities of this world have too great an ascendancy over me. O that I loved God as well as I do the world. The Holy Spirit has striven a long time with me, and I fear I shall drive him away forever. I often think of the many hours you have talked to me, and used every persuasion for my benefit, and I still hope it may not be in vain. God has done his part towards my salvation, yea, he has done infinitely more than I have deserved. But still I am cold and hardened. I am in a most fearful con-

dition; if I should die this night (unless God should change my heart) I should be eternally miserable. O that God would answer your prayer in my behalf, and make me his own dear child. When I attempt to pray, and tell my wants to God, I seem to be far off—I cannot draw near to him on the wings of faith. I have lost in you a mother: I did not fully prize you till you were gone. I hope I may find God for my friend to lead me into all holiness."

After mentioning some family circumstances, and the cases of some who had joined themselves to the Lord, the youth proceeds: "The communion will be upon the next Sabbath, when it is supposed about 40 will be added to the church. The Lord is still carrying on the work of redemption all around us, and there is much more concern about religion than formerly.

Do not cease to pray for me, that my heart may be changed. I hope I shall see you once more in this world, but if I am not permitted, may I be prepared to be in glory with you in the next."

Missionaries.

Your attention will now be directed for a moment to the operations of the American Sunday School Union, with reference to the labours of Missionaries, who are in part supported by the contributions of this meeting. We would, however, first state that during the year 1825, there were issued from the Union's Press about 500,000 volumes, containing nearly 15 millions of pages, and 611,000 reward tickets.

The board made 29 missionary appointments during the year. Ten of

these performed 80 weeks of Missionary labour for which a compensation was allowed. Seventeen rendered gratuitous services, and two have not entered on their labours. They have occupied the following fields—one in New England; three in New-York; five in Pennsylvania; one in Virginia; two in Ohio; three in Missouri and Illinois; one in Indiana; seven in North Carolina, and six in other parts of the country. We shall not repeat in this place an account of the labours of these agents except so far as they have not appeared in former numbers of the Sunday School Magazine.

Missouri and Illinois.

A very interesting journal was received some time since from the Rev. J. M. PECK, one of the S. S. Agents, whose field of labour embraces these states. He stated that three teachers and twenty-three scholars, in a school established in the wilderness, had become hopefully pious and joined the Methodist church. The journal just alluded to has been mislaid, but from another received last week we shall present a few extracts.

"The name of Kaskaskia (says the Rev. Mr. Peck) might impart to a stranger the idea of a town of several thousand inhabitants, but in truth it is a village of 60 or 70 families, one half of which are French. A few are intelligent and wealthy, but there are only a few of any class who take much interest in benevolent affairs. By the efforts of the females, who usually stand foremost in the walks of benevolence and mercy, a Sunday school, first for the blacks, and then for the whites, was opened in this place in the summer of 1819, which,

after a few months was suspended. Last season I made an effort to revive the school, but for want of rewards and suitable books it again declined. Yesterday I preached on the subject, and to-day have met a company of females and organized the "Kaskaskia District Sabbath School Society," as a branch of the general Union. A school will be opened next Sabbath and others attempted next spring in the surrounding settlements."

In Monroe County he commenced two more schools and passed on to Rock Spring, where he was sometime detained by sickness. He attended a meeting of the managers of the General S. S. Union of Missouri and Illinois, at St. Louis, and then proceeded to Madison County, in Illinois, to revive the schools there.

"Nov. 24.—This evening I have addressed the people and the scholars in this settlement, and at the close invited all the children who had recited verses of scripture in the school, to come forward, and I would give each a tract. Seventeen presented themselves and thankfully received the donation. This school has been taught by those who never before saw a Sunday school, and this is the case with many of the schools the first season.

"Nov. 27.—On my way to Carmolton, I spent yesterday in the Maquapin settlement, where a Sunday school has been taught the past season, though in the mode of a common school, but in a few days religious instruction, the proper business of a Sunday school, will be attended to. Superintendents were appointed, and the needful instructions given them. To-day I have addressed a

very large auditory on the subject, which met at the court house, and at the close had a meeting of the Greene County Sabbath School Society. The constitution was adopted, and a new committee chosen to manage the business. Thus this society, which had partially declined, has been re-organized. The committee have just met, located the whole county into districts, appointed agents and superintendents in each district, and an attempt is to be made to provide funds to furnish books and tickets against the time to open the schools in the spring. Nine districts have been located, where, I hope schools will open. Greene County lies on the east side of Illinois river, towards its mouth, and though the first settler pitched his cabin here only seven years since, the population is about 4,500. The people are making an effort to establish common schools systematically, by availing themselves of a law regulating common schools, passed last legislature. From a few professors of one denomination, and other persons from those who oppose religion, the Sunday school plan meets with opposition, though not of the efficient kind.

"Nov. 29.—Apple Creek.—Yesterday I was employed in visiting, and preaching to a school, and the people at 12 o'clock—a few miles from Carrolton, and again at night I addressed another school at another settlement. To-day, I have preached on the subject in this settlement, with good success, procured a number of subscribers to the constitution of the county society, and which readily agreed to open a school in the spring.

"I find the cause has gained ground

since the last season, many more persons have manifested their good will, and I have no doubt but that next year much more will be done. The counties which border on the Illinois river, through which I am now travelling, contain the finest land, exceedingly well situated, and will soon contain the most populous and the most influential part of Illinois. This is the crisis when character and manners are forming which may last for ages. Hence the vast importance of laying a foundation in the establishment of Sabbath schools, an institution that will give tone to the character of the rising generation, and introduce correct habits and piety into these new settlements.

Dec. 5.—In Jersey Prairie is a Sunday school society, which has passed a resolution to become a branch of the M. and I. Sunday School Union, but which, through neglect, has not been carried into effect. There have been two efficient schools in its connexion, in one of which there has been a pleasing revival of religion. Five scholars have made a public profession of religion, and three more give evidence of a gracious change. Seven new schools are to be put in operation here, and my time has been occupied in preparing for them and addressing the people on the subject. This is my most pleasing employment, but has now been done under severe indisposition, which, in other circumstances would have forbidden exertion; but there is no other alternative than for me to fulfil the appointments before me in this part of the state, or the Sunday school cause will lose instead of gaining ground. Morgan county joins the Illinois river, and lies north of Greene. Its popu-

lation is not far from 4,500, and contains a large number of enterprising farmers, well informed, but the country is new, the land has but just been brought into market in any part of the county, while one third has not yet been offered for sale. All kinds of produce are raised in great profusion, but from circumstances always incident to new countries, there is but very little money to be had. Hence the people feel unable to contribute much to benevolent institutions. As the country populates and markets open, and the people are provided with farms, houses, and outbuildings, and overcome the embarrassments and privations of a new country, they will feel a thousand fold less difficulty in supporting the gospel, and providing the means of moral and religious improvement. That the whole western country, and particularly the states of Indiana, Illinois, and Missouri, are gaining ground in morals, religion, and intelligence *even faster than the ratio of population increases*, is evident to those who have been intimately acquainted with the state of society and the progress of improvement for fifteen years past, and the population in that time has multiplied over *seven times* in these states; for in 1810 there were 52,200 in the territories that now make these three states, while there now are not less than 380,000 inhabitants, and by a moderate computation in the year 1875, that is fifty years hence, there will be five millions and a half of human beings here, and by the introduction of suitable institutions, and the application of proper means, this mighty mass of human beings as to general character, may be directed in the ways of

virtue by what we do within ten years."

After the above extracts were read, the person proceeded to make some remarks on the importance of Sunday school missionary efforts, and the duty of teachers to contribute what they could to forward the work. He stated that a little girl in New York state, who attended the concert regularly, as regularly put six and a quarter cents in "the box for Sunday School Missionaries." This money she procured every month by performing some extra labour in the family, and her first inquiry, the next morning after the concert, constantly was, "Ma, what shall I do this month to earn six-pence for the box?" Now, if each teacher in the United States would contribute as much every month as did this little girl, the funds derived from this source alone would amount to more than *eleven thousand dollars per annum*; a sum nearly sufficient to keep 29 missionaries, or one for each state and territory in the Union, constantly in the field.

After the exercises were concluded the collection was as usual taken at the doors, and amounted to *fourteen dollars*, the largest which has been given since the meeting was established.

PRIZE ESSAYS.

In answer to the invitation given in former numbers of this Magazine for Prize Essays on certain subjects, several have been received and submitted to the Committee of Examination. The essays have all been examined by the committee, but owing to indisposition on the part of two of them, they have been unable to com-

plete their report, and have decided on the comparative merits of the essays on one of the subjects only, as will be seen by the following report:

"At an adjourned meeting of the Committee appointed by the Board of Managers of the American Sunday School Union, to examine certain Prize Essays and award the premiums, held at the Society's house, January 13th, 1826, it was

Resolved, that the Essay of "MANVILLE," on the nature and design of Sabbath Schools, the persons who ought to attend as pupils, and those who ought to attend as teachers," be preferred, and that the writer under this signature receive the premium of fifteen dollars."

(Signed) THOMAS SARGENT,
JOHN G. HERMAN,
THOMAS H. SKINNER,
JOHN L. DAGG,
GREGORY T. BEDELL,
Committee.

We have inserted this Essay in the present number, and hope, in our next, to give the final report of the Committee, after which, the unsuccessful Essays will be disposed of according to the directions of the several writers.

ON THE NATURE AND DESIGN OF SABBATH SCHOOLS, WHO OUGHT TO BE ADMITTED AS SCHOLARS, AND WHO EMPLOYED AS TEACHERS.

The friends of Zion cannot but rejoice at the means which are now in use to promote the diffusion of pure and undefiled religion. The world, at this time, presents a most interesting spectacle. Christians are fast awaking to their duty, and are beginning to apply themselves with redoubled energy in that cause, which, of all others, is by far the most interesting. The holy scriptures have been sent to almost every part of the

habitable world; so that there is hardly a speech or a language where their voice is not heard. The triumphs of the cross have been witnessed in every land where its banner has been unfurled, and multitudes have been translated from the kingdom of Satan, and made heirs of the inheritance of God. Nor has our own land been omitted in the distribution of heaven's richest blessings. Revivals of religion have been multiplied, and have become so frequent, that the sound of the falling shower has been heard continually in some part or other of our Zion. The condition of the world, in short, is such, that we cannot but regard the present, as the morning twilight of millennial glory.

The continuance of the grand system of means which is now in operation for converting the world, it is evident to every one, depends entirely upon the state of religion at home. In proportion as revivals of religion abound in Christian lands, and converts are multiplied to righteousness, will there be an ingathering to the treasury of the Lord from those, who feel it their duty to do something in return for the amazing gift of a Saviour. The number of those who are willing to labour in God's vineyard will also be increased according as religion flourishes, in lands that are blessed with the light of the gospel. It becomes a question, therefore, in the minds of the friends of religion, who are sensible of this fact, What are the best means of effecting an increase of piety and true religion in our own country?

Among the means which are used to promote the cause of religion in christian lands, sabbath schools have been peculiarly blessed. It is our object, at present, to make a few remarks upon the design and tendency of these institutions; to show how intimately they are connected with the best interests of religion, and then to attend to the question, interesting especially to those who are intrusted with the regulation of these institutions—Who should be admitted as scholars and who employed as teachers?

The design of sabbath schools, as

is already well known, is to collect upon the Sabbath, the children of the humbler classes of society, for the sake of religious instruction. There are many parents in every town, who are addicted to vices most pernicious in their effects, both upon themselves and upon their children. These children will inevitably grow up in the way that their parents' example leads them, unless they are suddenly arrested in their career. Many of them are continual witnesses of scenes of debauch and misery, the most degrading and heart-rending. And this conduct they see in their *parents*, who ought to be the guides of their youth and to whom they naturally look for instruction and advice. Being habituated to these scenes of their parents' disgrace, they of course lose all respect for them; disobey their commands, and then endeavour to escape punishment by falsehood, and from this are led on to higher crimes. Now it is such as these that the sabbath school proposes to reform and save. The benevolent teacher penetrates into these places of corruption, and plucks the helpless victims of vice as brands from the burning. They are taught to know and fear God; to obey his commands; are instructed with regard to their duty towards their fellow men, and are put in the way to become respectable and useful members of society.

The pupils of the sunday schools, however, are not *all* taken from the lowest depths of depravity, although in estimating the good which results from these institutions, we may be warranted in selecting the objects of the deepest misery which they endeavour to improve and make happy.

Now we would invite those who even feel regardless of the concerns of *another* world, to come and see the effects of the instructions of the sabbath schools in *this*. These institutions have the peculiar quality of recommending themselves to the most sordid and selfish in society. For who is there who would not rejoice in the assurance that his property is safe from the thief and the midnight incendiary? We cannot indeed assure him that the whole community

will be reformed, and that depredations upon the rights of others will entirely cease, and that the peace and tranquillity of society will never again be interrupted, but we can say that a great reform will be effected, and that the danger to be apprehended from the vices and evil propensities of a great part of the community will be much diminished.

Besides the mischief that will by these means be prevented, there is another advantage arising from the establishment of sabbath schools, of a different kind, though of some importance. The children of these schools are instructed in habits of industry; and thus a great number of those who would have grown up in misery, and at last have become a burden to society, will, in all probability, contribute largely to its happiness. For it is a well known fact that these schools have almost invariably given rise to other plans of benevolence. The teacher becomes acquainted with the circumstances and conditions of the families with which his pupils are connected; and though his labours are intended especially for their spiritual and moral improvement, he is convinced that this is essentially affected by their temporal condition, and therefore endeavours to ensure success by an attention to their condition in this life.

The sabbath schools, therefore, deserve the attention even of those who regard their own worldly concerns more highly than any thing else; and it would seem that self interest would be a great inducement to all such to lend their aid towards their encouragement and support.

The sabbath schools recommend themselves particularly to the philanthropist.

There is no one of moderate sensibility to the sufferings and misery of his fellow men, who has not shed a tear over the condition in which many of the human family are living. To one who reflects upon the noble origin of the human mind, the astonishing powers with which it is endowed, and the sublime attainments of which it is capable, it is painful in the extreme to see it lying in ruins

like glittering particles amidst a heap of rubbish, or else degraded to the vilest purposes. The philanthropist, while he mourns over the abasement of the noblest part of God's creation, is moved with pity at the sight of his fellow beings in distress, and devises means for their relief. He finds that ignorance is the mother of every vice, and of the wretchedness of a great part of those who suffer. To give them instruction, he finds, is laying the axe at the very root, and that while this is neglected, every thing else that may be done for them, will only be like lopping off the branches, and in the end, wholly unavailing. Above all, he sees that *religious* instruction is the most efficacious in effecting a reform; for this will affect the heart, while every other kind of knowledge may only convince the understanding; this will present motives to a correct life, of all others the most powerful. To a man of these views and feelings, the sabbath school presents a noble field for exertion. Let him do every thing in his power to encourage plans like these, and he will soon find that his utmost expectations are in a fair way to be exceeded.

Many of the greatest minds which have ever risen to bless the world, have been found in the humble walks of life. We are not apt to consider that it is education which has produced the vast diversity of character, in society; raising many, like the purest gems which glitter upon the crown, from the darkness and obscurity, which once rested upon their minds, and which would still have rested there; whilst others are left to grope in ignorance and spend their lives in a condition but little removed from barbarism. Establishments of this kind are intended to bring forward the dormant powers of intellect, which would have slumbered forever, unknowing and unknown. The stars that are visible in the evening firmament, it was for a long time believed, were the only ones that did exist; but the telescope has convinced us of our error, by bringing to view many stars of magnitude, and making us acquainted with new wonders.

But why cannot all this be effected by common schools?

For this reason. The pupils of the sunday schools, at least many of them, are taken from the darkest abodes of vice. Besides their ignorance upon other subjects, they are wholly unacquainted with what is indispensable to respectability and usefulness in life, the precepts of pure morality. These cannot be inculcated with so great prospect of success in common schools, even if as great exertions were used to give them the advantages of these schools, as are used to collect them upon the Sabbath. The instructions of the sunday schools are directed exclusively to one great object; the solemnity of the season is made to have an effect upon the pupils, and the nature of the instructions is of all others, the most useful to them. For let them have all other gifts, so that they can speak with the tongues of angels, and understand all mysteries, what advantage will it be to themselves or to others, if the pure precepts of christian morality are not received and practised by them. They may become Voltaires, or Paines, or Humes, the worst enemies of mankind; but they never will be the ornaments of society, or cause future generations to dwell with gratitude upon their memory.

The philanthropist, therefore, if he wishes to raise a great proportion of his fellow beings from degradation and misery, must coincide with the objects of the sunday school, and thus become a *real* friend of man, and receive the approbation of his God.

But it is to the christian that we would especially commend these invaluable institutions, sufficient, we had almost said, of themselves to immortalize the age that gave them birth. We have appealed to the man of the world and the philanthropist in their favour. The christian has all the motives which can influence these, and others of a sublimer character. We will now endeavour to point out the peculiar value of these institutions, and show how intimately they are connected with that grand system of means which is in operation for converting the world.

In the first place, there is a greater prospect of success in institutions of this kind than in any other. The effects may not be seen immediately, but a glorious harvest may be anticipated. It is unnecessary to say any thing respecting the susceptibility of the youthful mind to impressions, for every one is already acquainted with this subject to its full extent. Here, then, is an excellent field for cultivation. Not only is it the best for receiving portions of God's word, but seeds of divine truth of every kind deposited here, will richly repay the labourer for his trouble. It may be said that young minds cannot understand the language in which the truths of the Bible are delivered; or if they could understand them, their whole concern being to commit to memory, they would not stop to attend to their meaning as they proceeded. Admitted. But at the same time, this objection is never urged against many of the lessons which are assigned to children at the same age. Let these glorious precepts be well stored in their minds and they will be to them a well of water springing up to everlasting life. As their powers increase, they will become capable of perceiving the important sentiments that the texts convey, which they have collected by a mere mechanical process. Now allowing that this were strictly the method pursued, and they had no one to explain to them the meaning of the lessons, even this would be infinitely better than that their minds should be left vacant and exposed to all those impure ideas which are always ready to enter and take possession of them while unoccupied.

But this is not the case. The teacher sets home the truths of the gospel with familiar remarks, such as are well calculated to make an impression upon his pupils. Besides the treasures that he obtains from the scriptures, the scholar receives instructions that he can well understand, and which will have a tendency to preserve him from vice, and lead him in the way in which he should go. In short every thing that is in the power of human instrumentality

is done, and the result left to God that giveth the increase.

The usefulness of sabbath schools is not confined to the present, but is, in a great degree, prospective. The rising generation, if the means which are in operation, are owned and blessed, will be a generation to serve the Lord. The dying christian can now close his eyes in calm composure and exclaim, "Lord, now lettest thou thy servant depart in peace," for the eye of my faith has seen the future champions of thy cause, and has surveyed the goodly company of those who are to come up to thy help against the mighty. The church looks with anxiety to the rising generation who are to succeed their fathers. All its hopes are placed upon them; and in proportion as they come forward to her aid, just so far and no farther will Zion prosper. Here, then, is a result of momentous importance, arising from the instrumentality of sabbath schools. Now what christian who prays for the peace of Jerusalem, will not interest himself in institutions of such tendency?

But not only as it respects *numbers*, will Zion prosper. It is a frequent observation, and one that is perfectly consonant with reason, that to be eminent in religion, we must begin young. If the season of youth is spent in the service of God, all those vices to which youth is exposed, will be excluded. There will then be no necessity in after life for eradicating the noxious weeds, but virtue and religion early planted there, will spring up and bear much fruit. The christian that sets out in youth will make great advances in holiness, besides effecting much good by the influence which he may exert while young, upon his equals. The children of the sabbath schools receive instructions that are as well adapted to them, as the services of the sanctuary are to those who are more advanced in life, and we rejoice that we are able to say, that they have, in a remarkable manner, been owned and blessed by the Holy Spirit. So that, when instead of the fathers, shall be the children who have been acquainted with the things of religion from

their earliest years, the standard of piety will be raised high, and pure religion will continually increase, until that happy time when all shall perfectly love God.

The many instances of happy death which have occurred, are enough to reward the patrons of the sabbath schools for all their labours, and encourage them to further exertions. How often have we heard hosannas to the Son of David, from infant voices that were soon to mingle in the songs of heaven. And this too, by the instrumentality of sabbath schools, those nurseries of piety, from which many a tender plant has been removed, to flourish and bear fruit in the paradise of God. If *one* soul has been rescued from destruction, and there is a chance of saving one more, let not these schools be neglected, but encourage them to the utmost of your power. We will now make a few remarks upon the question, Who should be admitted as scholars, and who employed as teachers?

In the first place, Who should be admitted as scholars?

The main object of the institution is to extend the benefits of religious instruction to those who have no other means of enjoying them. From this it would seem that the object of the schools is best accomplished by rescuing the youth who are the deepest sunk in vice and wretchedness. More good is effected in instances of this kind, than in any others, because more misery is prevented. We think, therefore, that it should be continually remembered, that this is the prime object of these institutions, and that in this way the greatest amount of good may be produced. No objection certainly ought to be made to the admission of such as have good advantages for religious improvement at home, provided they can be accommodated without inconvenience to those who stand in greater need of the advantages which these schools afford.

With regard to the moral character of the scholars.—It may be thought that to admit children of bad habits into the schools, would be highly detrimental. But there is a

great probability that the warnings and instructions they receive from their teachers, will reclaim them from vice; and if this should be the case, there will be greater cause of rejoicing over one of this description, than over ninety and nine of those, whose conduct is morally correct. And even if they continue incorrigible, great good may be produced by inflicting the punishment which is usual in such cases. Instances of this kind, in which some have been cut off from the school in consequence of bad conduct, have operated as a solemn warning upon the rest, and have produced a reform in others, when all the labours of teachers have been wholly unavailing.

Teachers can best judge of the age at which scholars may be admitted. Some are well qualified to instruct those who are very young, while others have not patience enough to attend to any but such as are tolerably advanced. As soon as they are capable of understanding things of any importance, they are fit subjects for religious instruction. Those who are too young to be admitted to common schools, and who have never been taught to read, may receive instruction to this effect. It is lawful to do good upon the Sabbath; and as religious as well as literary instruction will be given, it seems highly desirable that they should be admitted as soon as possible.

The remaining subject respecting the qualifications of teachers, appears to us, of all others, the most important in relation to these establishments; because it is intimately connected with their vital interests.

The first thing which we wish to decide is, whether any should be engaged as teachers who do not profess to be savingly acquainted with the things of religion. In some parts of our country this question has been considerably agitated, and it is important that we should come to some right notions upon the subject.

Many who are now employed as teachers, and who take the highest possible interest in the schools, are persons of the most amiable and engaging character, and who in reality

are not far from the kingdom of heaven. It may truly be said, that such teachers are far more useful than the cold hearted professor. The assistance which they render during the week is of very great importance. Many of them are benevolent and charitable to a high degree. They are always ready to visit the abodes of misery and to seek out fit objects for the attention of the schools. Upon the sabbath they are as interested in the recitation and explanation of the scriptures as any that are engaged; but they may not be particular in leading the young mind to a sense of the depravity of human nature, and the need of being born again. They cannot dwell with so much emphasis and tenderness upon a Saviour's love, because they know it not by happy experience. The children must of course lose the benefit of plain and faithful instruction, since those who are unacquainted with the importance of religion themselves, will not be so likely to impress a sense of it upon others. Now the question is, should it be required of any that they be experimentally acquainted with religion before they become teachers in the sunday school?

Upon this subject we will make the following remarks:

It *ought* to be ascertained that those who are to be invited as teachers, are seriously inclined. This will appear evident to every one that is acquainted with the importance of correct example before the members of a sunday school, and who knows how apt they are to imitate every thing that they observe in their superiors. We do not say this, however, merely because we think there is any danger of indiscretion on the part of the teacher, but for the following reason. There are many who can inculcate the precepts of the gospel upon their scholars, who nevertheless are not conscious of a change of heart. It is true, as we before observed, they are not so well qualified in this respect as the real christian, but at the same time, we believe that one whose understanding is convinced, and who receives all the doctrines of the Bible with implicit belief, and acknowledges the

necessity of regeneration and an atonement, may give much useful instruction to his pupils, although he does not profess to be a follower of Christ. If suitable means are used to impress upon the teacher's mind the awful responsibility which rests upon him to be faithful to his invaluable charge; if it is set home with all the solemnity and pathos of which such a subject is capable, every teacher, whatever his peculiar feelings may be, if he continues in this station after his duty has been thus plainly pointed out, will hardly fail to be faithful. If it were made an earnest request that every one who becomes a teacher would so instruct and warn his scholars, as he knows his all-seeing God will approve, and if every one would comply with this request, there would be little cause of complaint of unfaithfulness, either from want of qualification or engagedness.

This question, therefore, must remain, in some respects, with the teacher himself. If he is willing to enter into the responsible situation in which every one is placed who undertakes the superintendence of the immortal concerns of those who are committed to his charge, and will engage to acquit himself in such a manner as his conscience and his God will approve, we will leave every other consideration to himself.

It is almost impossible to say any thing more upon the qualifications for the office of teacher, without infringing upon another subject. The same considerations will guide us in selecting these assistants, as would naturally occur in any other important business. We of course shall endeavour to engage such as will be faithful to their trust, and who will enter with alacrity and zeal into the designs of these institutions, and feel willing to put forth all their energies in these labours of love.

The christian, whose heart is warmed with love to his Saviour, will engage with the utmost earnestness in the cause of sabbath schools. His departing spirit will take its flight with perfect joy, when he beholds the future companies of holy warriors that are to succeed in the cause in

which he was so ardently engaged. Although at all times, even in the darkest hours he is enabled to trust in God, and believe that the cause which lies so near his heart will finally prevail, notwithstanding the combined powers of earth and hell are arrayed against it, yet the prospect which is presented adds energy to his faith, and enables him to triumph over all his foes. Then, as we value the welfare of society, the prosperity of our Zion, the honour of our dear Redeemer, and the success of his cause throughout the world, let us do all in our power to second these noble plans of benevolence, at once the honour and the glory of the age.

MANVILLE.

AMERICAN SEAMAN'S FRIEND SOCIETY.

An institution bearing the above title was formed at New York on the 13th inst. The objects of the institution are thus stated in the second article of the constitution:

Art. 2. The object of this society shall be to ameliorate the condition, and improve the moral and religious character of seamen, by the establishment of well-regulated boarding-houses, and suitable libraries and reading-rooms, when practicable; savings banks, register offices, schools of elementary and nautical instruction, by the employment of agents for carrying into effect the operations of the society in different parts of the United States, and by the use of such other means as may seem calculated to promote the designs of the institution.

The Hon. Smith Thompson is the President, and among the Vice Presidents and Directors we observe the names of many distinguished merchants and others, in various parts of the United States.

It is truly a delightful spectacle to see a National Institution rising up under such flattering prospects, whose object is to meliorate the condition of American seamen. We most earnestly desire that this society may be under the special protection and blessing of our heavenly Father.

TABULAR VIEW

Of Protestant Missions throughout the World, in their Geographical Order.
Compiled from the London Missionary Register for January and February 1825, and from the preceding survey.

	Stations.	Missionaries	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	18	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia and Polynesia,	35	63	93	7,586	2,000
South American States,	1	2			
Guiana and West Indies,	59	104		2,322	33,680
North American Indians,	35	88		900	200
Labrador,	3	14			193
Greenland,	4	16			
Total,	289	584	394	50,000	37,919

Remarks.—The above view, is in general correct, but we believe the number of pupils in the schools among the North American Indians, is not much less than 1,200 at the present time. We have somewhere seen the number stated at 1,151. A considerable number of these 50,000 pupils have also the benefit of Sunday school instruction.

LOCKPORT SABBATH SCHOOLS.

We have received the annual report of the Sabbath schools at Lockport, Niagara county, N. York. The annual exhibition of the scholars took place a few days ago, and were addressed by the Rev. Mr. Kent. "The appearance of this juvenile band (about 100, says the Lockport paper) "assembled, on this occasion, as well as the report from their teachers, forcibly demonstrated the utility of the institution, and its practical agency in cultivating the minds and morals of its pupils. Much credit is due those who have gratuitously bestowed their time and attention to this laudable object; and from pa-

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rents and guardians they have a right to anticipate that united co-operation which is essentially necessary to the success of their benevolent labours."

From the report we learn that the whole number of scholars that have attended both schools since the last report, is 226. The number which have attended the first school, is 174. Average number, 62. Whole number that have attended the second school, 52. Average number, 35. Verses of scripture recited by

all the scholars, - 40,850
Do. hymns, - 6,476

Total, 47,262

Teachers' Motives.

"We have embarked in the service of your children, from motives, not of honour or profit, neither from self-aggrandizement, or from expectations of reward from you or your dear children. But prompted by a sense of duty—and stimulated with the prospect of being useful to the rising generation, and wishing to do something for the glory of God, and for the advancement of morality and religion, among the children who are your hope and your joy, we continue our labours."

A Good Example.

"We who are engaged in this interesting employment of "teaching the young idea how to shoot," and endeavouring to direct its course to God, and to things pertaining to the happiness of its origin, belong to various religious denominations; yet in this business we see eye to eye, having one common interest, and one common object. And we are most of us engaged in a bible class, for our own improvement in religious and scriptural knowledge, that we may be the better qualified to instruct the dear children whom you are disposed to commit to our charge."

Address to the Parents.

"You will not reproach us for believing in the extreme utility of Sabbath schools, while your children become more obedient, docile, and amiable in their dispositions; while they evidently increase in religious and moral culture, and while our influence is extended to restrain them from the paths of vice, and especially, while a goodly number of them give pleasing evidence that since they became members of the Sabbath schools, they have become united to Christ by a living faith.

With these statements and these facts, with more than a hundred children before you, may we not confidently expect your united co-operation, and your fervent prayers, that the blessing of God may rest upon us, in all our endeavours to promote the objects of this interesting institution."

WILLIAM JAY'S TRACT.

Some months ago a correspondent

of the New York Observer offered a premium of *fifty dollars* for the best essay on the Sabbath, regarded as a civil institution, which should be written within a certain time. The premium was awarded to WILLIAM JAY, Esq. of Bedford, N. Y. who generously gave it to a Sunday school society. From this essay we extract the following testimony in favour of Sunday schools, which we wish might be read by every opposer, (if such there are) and cold hearted friend of these institutions.

"In Sunday schools, we behold a mighty engine, whose influence in promoting the virtue and happiness of society, no political economist is able to calculate. If the real substantial prosperity of a state, is to be estimated only by the comfort, sobriety, and intelligence of its citizens, the religious education of youth is the only perennial spring of national felicity. In our own country alone, more than 100,000 children are taught in these schools the highest and best of all knowledge—their duty to God and man. Were the Sabbath abolished, Sunday schools would cease with it; nor could any adequate substitute be provided in their room. Education may indeed be furnished at the public expense; but education, unaccompanied by a sense of moral obligation, instead of restraining crimes, would afford new facilities for their commission. It would be difficult for any government, and impossible for our own, to provide religious instruction for the young. But in Sunday schools, this great and desirable object is attained, without the smallest encroachment upon the rights of conscience, or upon the principles of our political institutions. In these schools, and in these alone, is the influence of example constantly added to that of precept; and religion is recommended to the youthful heart and understanding, by the disinterested labours of pious and affectionate teachers. In these alone is the attendance of the children not merely voluntary but cheerful; and punishment is unknown as a corrective, either of indolence or misbehaviour. In the remarkable fact, that scarcely an instance has occurred, either in Great

Britain or America, of the conviction of a felon who had enjoyed the advantages of a Sunday school, we find a strong and delightful testimony to the efficacy of this mode of instruction, in promoting the peace and good order of society."

SOUTH CAROLINA S. S. UNION.

The Anniversary Meeting of the "Sunday School Union Society of South Carolina," was held at the Circular Church, on Monday, Dec. 26th 1825. The Schools connected with this society in Charleston, were present, which, with the audience, formed a large and respectable congregation.

The meeting was opened with prayer by the Rev. Dr. Palmer.

The Report of the Board for the past year, was read by the Rev. John Dickson, Corresponding Secretary.

The following Resolutions were then offered, accompanied by addresses suited to the occasion.

Moved by the Rev. Wm. Capers, and seconded by Rev. Mr. M'Dowell: "That the Report just read be accepted and published under the direction of the Board."

Moved by the Rev. Professor Adams, and seconded by the Rev. Jos. Brown: "That the powerful influence of Sunday schools on the other benevolent operations of the age, as well as on the moral improvement of the rising generation, affords strong encouragement to increased and persevering efforts in their behalf."

Each of the above gentlemen addressed the meeting in an appropriate and animated manner, indicating that they felt a deep interest in the cause of Sunday Schools.

After the other exercises, the meeting was closed with the benediction, by the Rev. Dr. Palmer, when the audience and schools were dismissed.

The Society then elected officers and managers for the ensuing year: Thomas Flemming, *President*, Samuel J. Wagner, *First Vice-Pres.* Wm. Kunhardt, *Second do. do.* Rev. John Dickson, *Cor. Sec.* John M. Hoff, *Recording Sec.* Horatio Leavitt, *Treasurer.* H. C. M'Leod, *Librarian.*

Managers.—Francis A. Beckman, Henry Muckenfuss, Charles M'Entire, Jasper Corning, S. N. Stevens, Charles Howe.

REVIVALS IN SABBATH SCHOOLS.

In the school at Western, which was established principally by the efforts of an individual, last summer, and in which, as was stated in the last report of the Oneida Union, out of ten teachers only *one* was a professor of religion, a revival of no ordinary character has recently commenced, and is now in existence. *All the teachers, and many of the scholars,* have become apparent subjects of divine grace. Several interesting particulars have been communicated to us of this revival, which we deem inexpedient at present to publish.

At Vernon Centre, a revival has existed for some months. Three months ago, out of eighteen teachers (the whole number) in their Sabbath school, only two were professors of religion; now, out of *twenty-six*, but *two* remain without hope. Conversions among the children are also numerous.

Hampton continues to enjoy the Divine blessing. A revival has recently commenced in their Sunday school, and about fifteen of the children are already its hopeful subjects. It is now spreading through the society. This revival is said to have been begun, so far as means were concerned, by the superintendent's enforcing upon the teachers the truth, *that it was even possible for children to become Christians.*—S. S. Visitant.

For the American Sunday School Magazine.

QUESTIONS FOR S. S. CHILDREN.—NO. V.

(Continued from page 326, Vol. 2.)

After the flood, Noah's three sons had children, and these children grew to be men and women, and had families too; and so on for a number of years, till there were once more a great many people in the world.—But these people forgot the Lord's dreadful judgment upon the world for wickedness, and being born with sinful hearts, were proud, and obstinate, and rebellious.—Now they all spoke one language, so they determined to

keep together, that they might be strong, and to build a great city, and a tower, whose top should reach to heaven; thinking perhaps to strengthen themselves against God, if he should ever come to punish their wickedness; but, the Lord has many ways of showing that he is God over all, and we can do nothing, but he knows it, and will one day take account of it. So he looked down upon these poor, foolish, proud men, and in the midst of their work he came among them, and made them all speak different languages, so that they were obliged to leave off building their city, and were scattered all over the earth. This is called the Confusion of Tongues, at the Tower of Babel. Babel means Confusion; and this is the reason why so many different languages are spoken in the world.

How came there to be any more people in the world after the flood?

Did these people remember the flood and fear God?

Was the nature of man changed after the flood, or was he still born with a sinful heart?

Did they speak different languages?

What did they determine to do?

Can we do any thing without God's knowing it?

Did not God see this their pride and wickedness?

And did he take no notice of it?

What did he do to stop it?

What were they obliged to do?

And did they keep together as they had intended?

What is this called?

What is the name of the Tower which they began to build?

What is the meaning of Babel?

There are many people in the world now, who are as proud and as foolish as these builders of Babel were: take care that you are not so. You know, as they did, that God can and will punish the wicked, and that your time and breath are his, and given you to use in his service, and that he can take them when he pleases; and still, you neglect his commandments, and go on in wickedness, in the pride of your hearts, thinking "God does not see, he will never take

account of it;" but perhaps in the midst of all this, the Lord will come upon you as he did upon those wicked people, and stop your plans, and stop your breath too, and call you up to his judgement seat, and you will know that he is God.

All these stories are in the bible, for us to read and take warning. The Lord tells you how he punished those wicked men, that you may see he will punish *you* too, if you go on in sin; he may let wicked people go on a while, but it is not that he does not see, and in his own time, he will show them that he *has* seen, and will *punish*.

Who are those people like, who go on in sin and take their own pleasure without thinking of God?

Why has God given you your time and breath?

Don't you think he takes notice how you use them?

Cannot he stop all your plans when he pleases?

Why are these stories written in the Bible?

Remember always, "God sees me," and if you are doing any thing wrong, or any thing without asking his help, stop and beg him to forgive you for Jesus' sake.

Now after the people were scattered all over the world, they worshipped idols; that is, instead of praying to God who made them, they made images of wood, and stone, and metal, and worshipped *them*, and called *them* gods; though they might have known that a piece of wood, or stone, could not have made this world, and made *them*, and kept them alive:—but there was one man, who found grace in the eyes of the Lord, as Noah did. This man's name was Abram, and he lived in a country called Mesopotamia. The Lord told him to go away from his own country, and from the people of that country, to a land he would tell him of; and he would make him very great, and bless him, and be his God, and that Jesus Christ, the Saviour, should be of his family. Abram did as God told him, and left Mesopotamia, with Sarai his wife, and Lot his brother's son; and God kept his promise, and made him rich and great, and what was better than all, changed his heart, and Abram wor-

shipped God, and not images, and so did Lot. Lot went and lived in Sodom, a very wicked place. In this place and another city called Gomorrah, the people were so bad, that God determined to rain down fire and brimstone from heaven, and burn them up; but, before he did so, he sent two angels, to tell Lot, because Lot was one who loved and served him. God always remembers his children; and they will not be punished with the wicked: he saved Noah, he saved Lot, and he will save *you* too if you love him.

So when he had brought out his servant Lot, he rained fire and brimstone out of heaven, and burned up Sodom and Gomorrah, and all the wicked people in them. So here again you see how God hates wickedness, and that he *will* punish it. After the people were scattered throughout the world did they worship the true God?

What did they worship?

What are idols?

Did these people know no better?

If you had never been told about God, could you think that a piece of wood made the whole world?

Was there no one who was willing to worship the true God?

What made him willing more than the others?

Where did Abram live?

What did the Lord tell him to do?

What did God promise to do for him?

What did he promise about our Lord Jesus Christ?

Did Abram obey God?

Who did he take with him?

Who was Lot?

Did God keep his promise to Abram?

How?

What did God do for Abram which was better than all?

Did Abram and Lot worship images?

Where did Lot live?

What sort of a place was Sodom?

Was there any other wicked city near it?

What did the Lord determine to do to those wicked cities?

Did he give them any warning?

Who did he send to tell Lot?

Why did he tell Lot?

Will God ever forget his children, and let them perish with the wicked?

Did he save Lot?

Who did he save once before, when he was going to drown the world?

When Lot was out, what did the Lord do to those cities?

Were all the people destroyed?

Why were all those people destroyed?

In what way shall all be destroyed who will go on in wickedness like the people of Sodom and Gomorrah?

Does God hate wickedness?

Will he not always punish it?

How can you be saved in the day when the Lord comes to judgment?

Who is the only Saviour?

Will it be time enough to go to him *then*?

VALUE OF SABBATH SCHOOLS.

Every day we have some new testimony of the value of Sabbath Schools; and this thought leads us to inquire, "Why are not the funds of the National Sunday School Union replenished?" If the institution is worthy of support, why are not means placed in the hands of the managers to enable them to supply the immense demand for Sunday School publications? we hope the attention of *Christians*, and the *Friends of Education*, will not only be directed to this subject, but that they will give the necessary *pecuniary* support. We are led to these remarks by meeting with the following extract from a Thanksgiving Sermon, preached in *Maine*, Nov. 25, 1825, which we copy from the *Christian Mirror*:

Another reason why we should rejoice, is, that the present is an age of Sabbath Schools. This is a new institution, especially as it respects our country. Its novelty and simplicity have excited the remarks and the sneers of many who felt no interest in the religious education of children and youth. But while unfeeling and unbelieving parents, together with scoffers and infidels, have been laughing at these humble attempts to instil into the tender mind the first principles of the christian religion, God

has been pleased to smile on these humble attempts, and bless them to the salvation of many souls. In no way has so much good been so easily accomplished as by Sabbath Schools.

When proper attention is paid to this subject; when parents feel as they ought to feel, for their children; when teachers are faithful, and not only listen to the lesson repeated, but take pains to have scholars understand the scriptures, so that something more than the surface of instruction is attained, Sabbath schools are nurseries of religious knowledge, and by the blessing of God will prove nurseries of piety.

I consider Sabbath schools, one of the mightiest engines ever put in operation to help forward the latter day glory. Before the world can be filled with the knowledge of the Lord, the Bible must not only be circulated in all languages, but it must be read and studied, believed and obeyed. The only certain way to secure an attention to the bible, is to interest children in this holy book. Impressions early made, are lasting. Bring up a child to neglect the bible; and how almost certain it is, he will neglect it in riper years. Prejudice his mind when young, against its holy doctrines and precepts, and this prejudice will "grow with his growth, and strengthen with his strength."

But interest children in reading and studying the bible; endeavour to make them feel it is a book of truth, the word of God; and there is but little danger of their becoming sceptics or infidels. Acquaint them with the restraints the bible imposes, the curses it denounces against sin, and the promises it makes to the righteous, and it will not be at all strange, if they feel that the bible demands attention and reverence, and is able to make them wise through faith unto salvation. The great object of Sabbath schools, is to interest the young in attending to the scriptures. In consequence of human depravity, children are prone to be interested in reading trifling and irreligious books to the neglect of the bible. And unless special means are used, the bible of all books will interest them least. It is a dangerous if not

a wicked idea which some advance, that it is best to leave children to choose for themselves, as this will be likely to prevent their becoming hypocrites or formalists. This is nothing more nor less than to leave them to walk in the sight of their eyes, and the desire of their hearts. Though leaving them to themselves should prevent their becoming hypocrites, it will be very likely to keep them unbelievers; and this, without any formality or hypocrisy, will be sufficient to shut them out of the kingdom of heaven. Had Timothy been left to choose for himself, he would not have known the scriptures from his youth, and most probably would never have become wise unto salvation.

The more Sabbath schools are encouraged the more the rising generation will become interested in the bible; and the more they become acquainted with the scriptures, the greater is the probability they will become pious. We ought then to rejoice, that there is such a system in operation, for the purpose of benefiting the rising generation. We ought to rejoice that any are awake to the religious education of children and youth. And we should feel that there is something for us to do ourselves. Every individual is called on to help forward this noble enterprise, this mighty engine, that it may move on with accelerated velocity, and with widening and more salutary influence, till every child of Adam is taught the scriptures, and made wise through faith unto salvation.

MAINE SABBATH SCHOOL UNION.

By a letter from our Missionary, the Rev. Hervey Wilbur, we learn that a meeting was held at Portland, Maine, on the 10th inst. to form a Sunday School Union for that state. The Legislature being in session, many of the members attended the meeting. His excellency GOVERNOR PAR-
RIS, was chosen *Chairman*, and the Rev. P. S. TEN BROECK, *Secretary*. The meeting was opened with pray-

er by the Rev. Mr. Wiley; after which the Rev. Mr. Wilbur, made known to the meeting the plan and objects of the American Sunday School Union, and enumerated some of the benefits to be derived from a connexion with it. A resolution was then passed, that it is expedient to form a State Sabbath School Union, *Auxiliary* to the American Sunday School Union. The meeting was well attended, and many clergymen of different denominations, and distinguished gentlemen from various and distant parts of the state were present. The meeting was addressed also by two gentlemen of the Bar. Besides the clergy of four denominations who were present, and assisted in organizing the Society, about forty laymen subscribed to the constitution. The conference of Congregational Churches, at their session on the morning of the same day recommended that all their churches should organize Sabbath School Societies, auxiliary to the State Union, when it should be formed.

Officers for the year 1826.

His Ex. Albion K. Parris, *President*.

Rev. William Allen, D. D. *Vice Pres.*

Rev. Dr. Chaplin, *do. do.*

Robert H. Gardiner, Esq. *do. do.*

Rev. Allen H. Cobb, *do. do.*

Joseph Harrod, *Treasurer*.

William Cutter, *Cor. Secretary*.

Rev. Thomas B. Ripley, *Rec. Sec.*

Managers.—Rev. P. S. Ten Broeck

—Rev. Asa Cummings—Gen. John

K. Smith—Rev. Joshua Taylor—Mr.

Stephen Waite—Joseph Adams, Esq.

—Rev. Samuel Rand—Capt. David

Nelson—Rev. James Lewis.

BIBLE CLASSES.

The Cumberland Conference of

Churches, in Maine, held their 4th annual meeting in Portland, on the 10th inst. We are gratified to notice in their proceedings, that a dissertation was read on the following subject:—

“Is it the duty of this Conference to take any measures to increase the beneficial effects of Sabbath Schools and Bible Classes?” By Rev. A. Mead.

The question respecting Bible Classes, contained in the subject of the first dissertation which was read, led to a brief but animated discussion, in which several members took a part.

The Rev. H. Wilbur, an agent of the Mass. Pastoral Association, gave an exposition of the object of Bible Classes, and the manner in which they have been conducted in different places—stated a variety of facts showing their utility, and the signal manner in which the blessing of God has attended them—and especially pointed out their connexion with revivals of religion. One gentleman gave a brief history of the institution and operations of a Bible Class under the superintendence of a missionary in one of our destitute towns. The narrative was simple and touching, and was of a nature to carry to every mind a conviction of the importance of the institution. From the whole debate it was clearly made out, that the Bible Class holds a very important place in the system of religious instruction. It takes young persons where the Sabbath school leaves them, and feeds them with wisdom and understanding as long as they choose to attend its instructions.—That Bible Classes can be established. They have been established to some extent among us and sometimes under circumstances which seemed discouraging.—They may be made highly interesting to those who attend them—that adult persons and heads of families have in many instances placed themselves under its instructions with pleasure and profit.—That churches in some instances have organized themselves into Bible Classes. In many instances they have been eminently useful. And it is hoped that the discussion of

the subject at this time will have a tendency to produce in our churches a livelier interest in this mode of giving religious instruction. The subject was disposed of by reference to a Committee who were directed to publish in the *Mirror*, [from which we copy this account,] the result of that investigation in the form of a circular to the Churches; and also report to the Conference at their next meeting.

REVIVALS AT SEA.

Our readers will not, perhaps, expect to see in our *Magazine* accounts of what is doing for the salvation of those who "go down to the sea in ships," but as it is a subject of vast importance to the whole human family, we depart from our usual course, for once at least, to record the wonders of God's display of mercy to poor sailors. And we take the present occasion to say that the "*MARINER'S MAGAZINE*," (from which we copy the following account) published at New-York,* is a work of singular interest to all who desire "that the abundance of the sea may be converted unto God."

We have been favoured, [says the editor,] with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2d, from which we make the following extract. The "signs of the times" clearly indicate that a moral revolution is about to be effected among seamen. A few years ago any project to evangelize seamen would have been treated as the chimera of enthusiasm, and a pious seaman regarded as a rare phenomenon in the religious world. Now pious seamen are to be found in every port, and every month serves to develope new triumphs of the cross on the ocean. The results of the efforts that have been made form their highest eulogy; one fact like the following, is enough to put to flight the cavils of scepti-

cism on this subject, and forever to silence opposition:

"Soon after we sailed I found we had a very profane crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious Tracts, and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes, in a member of the crew, who, I ascertained, was a sensible and devout Christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the subject upon their attention at every opportunity. A great change in the manners of the men was very discoverable, and your heart will burn with gratitude to the Father of all mercies, when I tell you *every individual of the crew is now become either a subject of conviction or of hope!* A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of all subjects, is spoken of on board. Some are singing praises, while others are anxiously inquiring the way of salvation. The captain, one of the mates, the cook, and the boy are among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been much favoured during the passage with good weather.

BALTIMORE FEMALE UNION.

Letter from Miss Maria Stinnecke, Corresponding Secretary of the Baltimore Female Union Society, for the promotion of Sabbath Schools, dated Jan. 6, 1826, to the Corresponding Secretary.

The Board of Managers, of the *Baltimore Female Union Society for the promotion of Sabbath Schools*, transmit to the *Parent Society*, their annual contribution. They have accompanied with it, a Report of their proceedings the past year. The contents of which, like every thing earthly,

* A. Claxton, No. 13 North Fourth-Street, is Agent for the work in Philadelphia.

will be found to impart a degree of grief and joy. The *truly* Christian heart, alive to all the interests of his great Redeemer's kingdom, will find in it cause for unfeigned sorrow and humility before God, and also matter of living gratitude and thankfulness to the great Head of the Church, for the benign and effectual aid, of his Holy Spirit, enabling us whilst we go forth with tears, sowing precious seed, to find, that in some good degree, we return rejoicing, bringing our sheaves with us.

Our Monthly Concert of Prayer, is regularly observed, and we hesitate not to say, if with *faith and confidence*, we continue to call upon Him, whose own mandate is, Ask and ye shall receive,—it will be productive of great and incalculably beneficial effects. O, that a copious shower of God's Holy Spirit, may be poured upon *all* who are engaged in this *blessed work*, giving us severally to see, that we have not laboured in vain, nor spent our time for naught, but affording us the joyful gratification, of being the humble and honoured instruments of bringing many immortal souls to the feet of Jesus, as trophies of his blood, whose voices shall swell the anthem of praise ascending from the redeemed of all nations, kindreds, tongues, and people, to him that sitteth upon the throne and unto the Lamb.

We take the present opportunity to express our thanks to our friends in Baltimore for their annual donation of *three dollars*, and to state that although this sum is not *required* by our constitution from any of our auxiliaries, yet the present state of *our* funds is such as to *need* all which our auxiliaries can spare from *theirs*; and that whatever they contribute in annual subscriptions and donations is placed in the *Missionary Fund*, and will enable the board to increase the number of their missionaries, whose services are at this time imperiously called for. This and four other *female* societies, are all out of 380 auxiliaries now in

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our connexion, which have made donations to the funds of the Union after becoming auxiliary, and we hope their example will not be lost on others who have the ability to aid our funds, which are now exceedingly low.

The Eighth Annual Report of this Society, gives the following statement of their schools.

No. 1, St. John's Church	46
No. 2, 1st Presbyterian Church	78
No. 3, Associate Reformed do.	90
No. 4, 2d Presbyterian do.	60
No. 5, Powhattan Factory	43
No. 6, Coloured Adult do.	123
No. 7, Pennsylvania Avenue	70
No. 8, Grace Church, F H	30
No. 9, White Adult	38

578

School No. 1.—Two of the girls of the 6th class, who have, for a considerable time, appeared seriously concerned for their souls, now profess a change of heart, and have sealed their vows at the Table of the Lord. One in the 4th class, likewise professes a change, and so far as we can judge, from the uniform sweetness and tranquillity of her spirit, together with the avidity and delight she *now* takes in committing Scripture to memory, which before was great labour, we would rejoice over her. A short time since, she came forward at the close of the afternoon school, and requested leave to take home to read, a Tract on the worth of the soul; thus, we think, evidencing a change of disposition and sentiment. We have also strong hopes of another little girl, in the same class, in whom much serious concern and increasing attention to divine things, is perceptible.

School No. 2.—In the course of six months, two of our scholars made a public profession of their faith in the Lord Jesus Christ, by joining the communion of our church; and we have every reason to believe that it is a genuine work of grace upon their hearts, and that they walk worthy of their high and holy vocation. They have been enabled to explain expli-

citly their reason for the hope that is within them, and we trust that their influence has been, and will still continue to be felt in the school, and that others will be induced to follow their good example.

The teacher of the 6th class, asked her scholars the question, "Is the Saviour freely offered to all?" They answered "Yes," and in a moment, without any hesitation, or referring to their bibles, gave three parallel passages of scripture. The first answered, "Ho every one that thirsteth, come ye to the waters," &c. &c.—The second, "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink."—The third answered, "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the waters of life freely."

Our Pastor visits us frequently, and addresses the children. The sewing school and writing class are still in operation, one day of the week, and are flourishing. Our library increases; the books are read with avidity by scholars, parents, and teachers.

School No. 3.—One young person attending, whose first serious impressions were received in this school, has made a public profession of her faith, and united with us in communion at the Lord's Table.

School No. 4.—If the Directors of the free schools would use their influence, they might, probably, when they admit children to this institution, engage them likewise to attend the Sabbath schools; surely this would be extending the benevolent intentions of the former establishment.

School No. 5.—For Coloured Adults, which contained 123 scholars, some of whom had made great improvements, has been relinquished for want of a school room.

School No. 6.—We have six female teachers in this school, who appear to fill their station with an eye single to the glory of God; in them we perceive the benefits arising from Sabbath School Institutions; most, if not

all of them, were once learners in the school, and have derived all their knowledge from this source; yet this is but a small portion of the benefits which they have obtained, through the instrumentality of this school; they have been made partakers of the faith of the gospel, and now profess to have the spirit of adoption, whereby they are enabled to cry, Abba—Father.

We have not room for further extracts from the report, but are pleased to see that the Treasurer reports a balance in her hands of \$140. We hope this society will continue to receive the smiles of Divine Providence, and that its managers may be prompted to increase the number of their schools, and gather into the benevolent arms of Sunday schools, the remainder of those in their city who need its blessings.

MERCER COUNTY UNION.

The annual meeting of this society was held on the 2d instant. We understand that the meeting was addressed by several gentlemen, and that the exercises were highly interesting. It is gratifying to find gentlemen of the legal profession, becoming advocates for Sunday schools, as was the case on this occasion, and we hope there are many others of the profession who will come forward and imitate the example of Counsellor Banks in pleading the cause of the "lambs of the flock."

The Crawford County Union has exerted a most happy influence in our western counties in arousing the attention of the people to the subject of Sabbath schools, and its worthy and indefatigable patron must experience a rich reward in the reflection of having been instrumental of so much real benefit to his fellow citizens. We hope the zeal of our friends in that quarter will be animated, and their hearts encouraged by witnessing more extensively the benefits of their pious labours.

CHRISTIAN PSALMODY.

Perhaps all other means combined do not exert so powerful an influence on the vocal music of our churches as those employed by Sunday school teachers. If this be a correct estimate of their influence, and if singing the praises of God in his sanctuary be a scriptural service, it is a subject of deep concern to those who desire that "all things" in relation to the public worship of God, should "be done decently and in order," to inquire how this influence can be rendered subservient to the ends of a right practice in this delightful part of Christian worship. In most of our Sabbath schools the singing of psalms and hymns forms a part of the exercises at every meeting, and as there are more than fifteen thousand teachers, and one hundred thousand Sabbath scholars in the United States, it will be conceded, we think, that our remark is just. These considerations have prompted us to comply with the requests of friends, often repeated, to devote, occasionally, a page or two of our Magazine to the subject of Christian Psalmody. A friend has put into our hands the first number of "The Troy Review, or Religious and Musical Repository," published at Troy, N. Y. and edited by TRUMAN HASTINGS, Esq. favourably known as a gentleman of correct taste and great attainments in the science and art of music; and we extract the following editorial article:

The subject, for which this department of our paper is reserved, *is one of great importance*, and its direct relation to the exercises of devotion *ought to ensure it the attention of every Christian*. The application of the musical art to devotional purposes, has been sanctioned by the church in

every age of the world; and this circumstance is of itself sufficient to establish its importance without advert-
ing to its heavenly origin.

But there are other reasons which depend on the acknowledged effects of the art, that clearly evince its importance as well as its design. Exhibitions of music may, sometimes, by the misapplication of the principles of taste, prove too attractive, and, at other times, too repulsive, for the purpose of devotion.

There is a language in music which gives it its peculiar charm for the cultivated ear, when applied to words of corresponding import. But when this language is appropriated to sentiments of an opposite character, or to such as cannot be expressed by it, the cultivated ear instinctively revolts at the union, and the attention of the hearer is distracted, by being, at one moment, called to the sentiments created by the music, and, at another, to those indicated by the words. The human mind is prone to wander from the proper object of devotion, and it is of great importance that all the exercises of public worship should be such as not to increase this evil propensity. It is often difficult to fix our undivided attention upon the solemn subject that may be presented to us, and we are often reminded of our duty, in this respect, by the clergy; but if it is our duty to give heed to the "preaching of the word," it is obviously our first duty to remove every obstacle that may tend to dissipate our thoughts. If we apply these remarks to much of the music heard in our churches, we shall find that it calls aloud for correction. In proof of this, how often do we hear it said, "The music was very fine;" "the voices of the singers were peculiarly sweet;" or, "the tune was very dull," "the singers did not keep good time." What *effect* can the music have had upon such hearers? The rule on this subject, in our opinion, should be analogous to the one established by an able moralist on the subject of female dress. "It should be such as not to excite attention;" that is, it should neither provoke remark by its meanness, nor arouse curiosity by its gaiety.

ty. The exercise of public praise should be so conducted as to fix the attention of the worshippers upon the sentiment proposed by the words, and not upon the music, nor upon the manner of executing it. The Israelites were, of old, reproved for listening to the prophet as "one who had a pleasant voice, and could play well on an instrument."

The songs of Zion are not designed for amusement; they have a far nobler object than to set the crowd agape. They are intended to elevate the mind, to purify the affections, and to enliven the devotions of the worshippers. When the institution of Christian Psalmody is made to produce such effects, and is not tinctured with irrelevant associations tending to dissipate the thoughts—when it serves only to impress upon us the sentiments uttered, whatever may be said of it by pedants, or by artists, it is then precisely such as it should be. To produce these effects is the legitimate object of cultivation; and, when the abstract rules of musical science, or of the art, are resorted to, it is because they are necessary to such results. That these effects are the result of the extensive dissemination of the principles of enlightened taste, is abundantly proved from the history of the art. In contributing our efforts towards the advancement of Christian Psalmody, it will fall within our province to notice the progress of music, both secular and sacred, and the connexion between vocal and instrumental music,* especially to that subordinate use of instruments, which may make them powerful auxiliaries in the execution of devotional music. But it comes especially within our province, as censors, to judge of that sacred verse which is intended for musical performance, of its adaptation to music, and of the extent of

* Our friend makes the following comparison between vocal and instrumental music—

"Vocal music is as much superior to instrumental, as a human being is superior to a wax figure; the one shows the wisdom and skill of the Creator, the other the humble imitation of the creature."

subjects which may be properly embraced under the term, Sacred Lyric Poetry; and, with regard to the compilations of Sacred Music, with which the press is groaning from year to year, to judge of its grammatical correctness, its adaptedness to the state of musical knowledge, or to the powers of vocal execution in its intended performers: and its adaptation to the poetry whose interest is intended to be heightened by it, or its fitness for musical expression. We solicit and expect the contributions of our literary friends who feel and deplore the abuses of Psalmody, and it may not be uninteresting to our musical readers to know that we shall make the pages of other papers, which may contain valuable communications on this subject, yield their treasures to our Repository for safe keeping.

For the American Sunday School Magazine.

A BRIEF SKETCH OF THE S. SCHOOLS IN WYOMING, PA.

This interesting valley has been celebrated in history and in song.—The blood of its first settlers reddened the soil, for nearly all of them fell victims to the unrelenting cruelty of the Indians. These early misfortunes, together with civil discords, caused by the clashing of titles given for the land by two different states, have impeded the progress of cultivation. It may, therefore, be called a new country, and as such solicits the sympathies and charities of the church. There had been some few Sunday schools of early date, but until within eighteen months the people of God were comparatively asleep to this most interesting subject. Their long dormant energies were first brought into action by two young ladies from the city of P——, whose hearts were glowing with love to the Sunday school cause. The impulse was powerful, and could only have proceeded from that hand which guides the movements of the universe. Their warmest wishes were promptly and efficiently met by the friends of religion in W——, and they moved simultaneously and harmoniously to this most blessed work. The first school was opened at Lau-

rel Run, about two miles from Wilkesbarre, and was soon attended by nearly one hundred scholars, who came joyfully from the woods, a distance of five or six miles around.—As there was no house sufficiently large for their accommodation, a new and spacious barn was fitted up for their reception, where the school has always been conducted. When about to open the school for the first time, no one could be found who, in prayer, would commend it to the smiles and protection of heaven. The pious teachers (all females) being resolved that all their works should begin, continue, and end in God, would not therefore commence without this solemn act of devotion. All was anxious, breathless suspense, when a stranger, who was tarrying but for a night, was introduced, who, after an apology for his inability for the duty, commended them all most fervently and appropriately to the mercy of Christ. Refreshed and animated by this unexpected alleviation of their fears, they commenced their labours with alacrity and gladness.

They immediately discovered that the children's minds were enveloped in the thickest mists of ignorance, knowing nothing of their Maker, Redeemer, and Sanctifier. This is an example of their ignorance:—A child being asked, "Who made you?" the reply was, "The Devil." Another answered the question, "Who are in heaven?" by replying "The Devil." This name is constantly on the lips of the vulgar, and they use it to terrify their children from evil deeds. These little ones, therefore, had no idea of any unseen being but Satan, and he was an object of constant dread. Other anecdotes might be told, but it may be sufficient to relate, that through the influence of this school religious meetings have been opened, the moral aspect of society improved, children instructed, and two teachers hopefully converted.

The second school was opened about the same distance from W—, in a richer and more populous settlement, principally of Germans. In this place no convenient house presented itself, except a commodious

tavern, which was notorious for its irregularities, particularly as a haunt for the vicious and profane on the Lord's day. The teachers expected an immediate repulse upon application for a part of this house, but, to their astonishment, all the upper apartments were thrown open to them, and immediately crowded by one hundred and fifty children. Satan did not behold these inroads upon his dominions without counteracting endeavours. It was supposed that these labours could not be disinterested and gratuitous—they certainly were mercenary. At last there came forth a regularly digested report, "*that these teachers were rewarded from the county school fund*, and for the avoidance of the loss of secular time, they devoted the Sabbath to these exertions." The teachers persevered in "their work of faith and labour of love," with untiring assiduity, notwithstanding the virulent reproaches of their opposers.—For about three months there has been a most pleasing and effectual revival in that neighbourhood. There, before the school was opened, religious meetings were rarely known, and but few listless hearers attended when preaching was first introduced. But soon such a multitude flocked to hear the word of God, that the place for worship could not receive them, and for many Sabbaths they were obliged to retire to an adjoining grove. In this school, twenty or more have been brought, as we hope, into the liberty of the gospel, and the exclamation has been extorted from many, "What has God wrought!"

After the lapse of some months, another school was instituted in an immoral and neglected portion of the country, where a barn was again found to be the only convenient place for opening the school. In this place much apathy was at first manifested, and soon the voice of calumny was heard reiterating the stale report, "they are paid for their trouble." The good effects of religious instruction was immediately visible. A little girl, on the first day of the school, was asked many questions in relation to God and the Saviour, to all of which she was unable to reply.

She went from the school, vexed and sorrowful, directly to her father, and opening the Testament, said, "Father, I am as dumb as a stone—you have never told me any thing about Jesus Christ." It was a message from God to his soul, and he went that day broken-hearted to meeting, and asked the prayers of Christians for the remission of his sins. The families adjacent are now accustomed to attend the school on every Sabbath, and listen to a portion of scripture and a tract, which frequently dissolves them in tears. They also take a tract to their homes, which is returned on the ensuing Sunday, and thus, in rotation, these useful monitors are always in their houses. When I last visited this Sunday school, a teacher informed me, that all who were employed in teaching had either become comfortable with hope, or were anxious to be saved. There has been in this region also an interesting revival, and twelve or fifteen have become, as they hope, subjects of regenerating grace. After these successful experiments had been made, and all beheld and confessed, that this institution was under the fostering care of heaven, many other schools were opened by Mr. W——, a faithful missionary, and other pious individuals. Since the commencement of the first school, more than thirty others, in various parts of the county, have been opened and crowded with attentive and interesting children. In the midst of the people where some of these other schools have been located, the Lord has poured out his spirit, and many of the teachers and pupils have professed to follow Christ in the regeneration. In one place particularly, where all was moral desolation and death, Sunday schools were opened and continued with difficulty; at this time the Lord is breathing upon that valley of dry bones, and many of the dead are beginning to move, and rise, and live. Perhaps it would not be amiss to mention, in this place, that two of the most active teachers have commenced a course of study preparatory to the ministry, to which they were led from their connexion with these schools. Providence has remarkably

ordered their steps and lightened their burthens in this difficult undertaking.

This sketch may be already too protracted and minute, but I cannot refrain from making some remarks in reference to those who were engaged in these so highly beneficial schools. The first remark is—their whole souls were absorbed in the importance of the work. They ever wished for the hasty revolution of each week, that they might meet their little charge, and behold them with glistening eyes and tender hearts, listen to the truths of the gospel. How unlike the teacher who dreads the return of the Sunday school hour, and performs with heartless indifference the duties of the class. The unpleasantness of the weather, or trifling indispositions, were not sufficient inconveniences to prevent them from meeting their beloved flock.

They also visited the homes of the children, and encouraged them to constant attendance, and often poured consolation into the bosoms of their afflicted parents. The next remark is—they gave the most unwearied and particular instruction to the children. It did not satisfy them, as it does too many, to hear the task recited and see the rewards distributed. No—they made the most tender and touching appeals to their young audience, and reiterated those appeals till their tearful eyes and swelling breasts proved that it was not in vain. This is not fiction. Oh! it was delightful to enter those places and witness the teachers talking, the children listening, and all weeping. The exclamation would often escape the lips, "This is none other than the house of God and the gate of heaven!" The last remark is—that every thing was sanctified by prayer.—So warm were their feelings, and so truly parental their affections, that they prayed as much for their pupils as for themselves. If the records of eternity were now unfolded, in every prayer of theirs which the recording angel has inscribed there would doubtless be found a petition for their schools. They offered not heartless supplications for the whole, but fervent

requests for each little one in particular. If one had been unyielding and refractory, with grief and anxiety they prayed for the softening influence of grace. If another had been melted and wept, they would beg with a glowing gratitude for the perfecting of the work which the Spirit had commenced. We need not the spirit of prophecy to affirm, that many of these children will meet their teachers in heaven, and perhaps whole classes will form singing clusters around the throne of God. To every one engaged in Sunday school instruction, who may read of these pious and successful teachers, let me resound the words of inspiration—
"Go thou and do likewise." Z.

Princeton, Jan. 23d, 1826.

LONDON MISSIONARY SOCIETY SCHOOLS.

The number of children who are at present receiving instruction under the superintendence of the Society's Missions, in the various parts of the world, so far as the returns will enable us to make the enumeration, is nearly *fourteen thousand*; of whom those in the schools in the

South Seas amount to about	2000
East Indies and Ultra Ganges	8500
Africa, Madagascar, &c.	3250
At sundry other stations,	150

Total, 13,900

The number of Adults under school instruction, chiefly in the South Sea Islands and in Africa, amounts to about 3000.

The Adults and Children under instruction at the out-stations of the South Sea Mission, in the various surrounding Islands, are not included in the above enumeration, no returns of their number having been as yet received.

SUNDAY SCHOOL MISSIONARIES.

The plan of employing sabbath school missionaries, we believe, was first projected by the late Philadelphia Sunday and Adult School Union, and by them prosecuted with great advantage to the interests of religion and morality, in several parts of the

Union. Soon after the formation of the American Sunday School Union, the board of managers pursued the same system, and now find that no feature of their measures is more generally approved by the Christian public. Indeed, it is obvious that the progress of Sunday schools must be slow, especially in a thinly populated country, unless persons, acquainted with the subject, be employed to go forth among the people on this errand of mercy, and explain the nature and design of the institution, and state the benefits which have resulted and may yet be expected to arise from its being pressed forward with intelligence and vigour. We might enumerate many instances in which the labours of these agents have been attended with signal success. We have been led to make these remarks by reading the following passage of a letter just received from the Corresponding Secretary of the Sunday School Union, dated London, Nov. 21, 1825:

"I rejoice exceedingly in the success of your operations, and I trust the divine blessing will still accompany your efforts. I am particularly pleased with your plan of employing Sunday school missionaries, and I wish to ascertain particulars as to the persons employed; whether ministers or others; and how you remunerate them, and what is the expense, and how long are the engagements made for? Your territory is much larger than ours, but still I should be glad to do something of the same kind, as I am fond of the pervading and aggressive system. The expense of a competent person, in salary and expenses of travelling, would be about £500 (\$2,220) a year, in England."

AUXILIARY UNIONS,

Recognised, January 10th, 1826.

St. Mary's [Geo.] Sunday School Society of the First Presbyterian Church. Caleb Johnson, Pres. E. A. Magill, V. Pres. Harriet A. Elbert, St. Mary's, Geo. Sec'ry. M. A. Fowles, Treas. Jane F. Pratt, Librarian.

Philadelphia Sunday School of the First Presbyterian Church. Instituted December 1825.

Georgia Sunday School Union. Instituted November 23, 1825. William I. Hobby, Pres. Timothy Edwards, Treas. Edward Campfield, Augusta, Sec'ry. E. B. Crane, John Beach, J. Barry, Augustus Moore, and J. Catlin, Managers.

Milton [N. C.] Sunday School Society. Miss Margaretta Smith, Sec.

Philadelphia St. George's Methodist Sunday School.

Philadelphia Sabbath School Association of the Eighth Presbyterian Church.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of December to the 20th of January, 1826.

MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

Thomas Stokes, *New York*, \$30

MEMBERS FOR ONE YEAR,

By the payment of three dollars and upwards.

Ann Sanders,	\$3
Francis P. Browning, <i>Detroit</i> ,	3
William P. Smith,	3
John Owen,	3

DONATIONS.

George Massingberg, Esq. of Pochahontas county, Virginia, through David Dewees & Co.	\$20
Alexander Henry, Esq.	15
John Owen,	1 50
A. S. Holdenby, <i>Virginia</i> ,	50

FOR THE MISSIONARY FUND.

Philadelphia Sunday School Concert of Prayer, January,	14
Boston do. September, 1825.	4 10
— do. December, 1825.	8

Collection for M. F. at Winchester, Va. 5

INITIATORY SUBSCRIPTIONS,

Of three dollars and upwards, from the following auxiliaries, applicable to the Missionary Fund, by a late vote of the Board.

St. Mary's, Georgia, Sunday School Society,	\$3
First Presbyterian Church Male Sunday School, Philadelphia,	3
Georgia Sunday School Union,	3
Milton, N. C. Sunday School Society,	3
St. George's Methodist Sunday School Society, Phil'a.	3
Eighth Presbyterian Church Sabbath School Association, Philadelphia,	3

Privileges.—Members of the American Sunday School Union, by the payment of thirty dollars at one time, or three dollars annually, have the privilege of receiving *one copy* (twelve numbers a year) of the *American Sunday School Magazine*, (this publication) without additional charge—of purchasing books, for their own use, or gratuitous distribution, published by the Union, at the reduced prices, and of voting at all meetings of the society. Every *clergyman*, who is a member of the society, and whose school society is attached to the Union, is privileged to attend and vote at all meetings of the Board.

A person purchasing books to the amount of six dollars per annum, would, if a member, be allowed a discount of 25 per cent, or,

\$ 1 50
Which, with the Magazine,
1 50

Would be, \$ 3 00
the amount of his annual subscription.

NOTICES AND ACKNOWLEDGMENTS.

Teachers' Association.—We are requested to state, that the next meeting of the Association will be public, and that all the teachers, (both male and female,) and friends of sabbath schools are invited to attend. The meeting will be held in the large room in Cherry, between 5th and 6th streets, on Monday evening the 20th inst. when a quarterly report on the state of the schools in the city and liberties will be read, and it is expected that addresses will be delivered, and other appropriate exercises take place on the occasion.

"Aquino," "Report of the Sunday School Society of Lebanon," and "W. H., N. J." are received.

The authors of the prize essays are referred to the report of the examiners on a preceding page.